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PART II

NEW MARTYRS AND CONFESSORS OF RUSSIA

THE GRACELES OF THE MOSCOW PATRIARCHATE

MOSCOW PATRIARCHATE — NEW RENEWALISM

From the “Kyiv Appeal,” compiled by the Holy New Martyr Bishop Damaskin (Glukhovsky):

“… Certain groups of clergy, in certain dioceses, have attempted to publish declarations that approximate in spirit what we see in the ‘Appeal’ (i.e., the Declaration of Metropolitan Sergius, – ed.). But these attempts have always provoked widespread indignation both among the episcopate and among the most influential clergy. They were considered tantamount to a conversion to Renovationism and were quickly liquidated, with the disgrace of those who undertook them… … The introductory article preceding the declaration in Izvestia speaks of the forced ‘repainting’ of the long-stubborn ‘Tikhonites’ in ‘Soviet colors’. It contrasts them with the ‘far-sighted part of the clergy’, who had embarked on this path as early as 1918, i.e., the Renovationists and the Living Churchmen. This article, therefore, clearly considers the path of Metropolitan Sergius to be the well-trodden path of Renovationism…

And it seems to us that it is not we, but Metropolitan Sergius and those with him, who are captivated by the terrible dream that it is possible to build the Church on people-pleasing and untruth..We affirm that lies only beget lies, and they cannot be the foundation of the Church. We see before us the shameful path of the "church of the wicked," of renovationism; and this same shame of gradual immersion in a swamp of increasingly terrible compromises and apostasy, this horror of complete moral corruption, inevitably awaits the Church community if it follows the path outlined by the Synod's actions.

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Catacomb Bishop A.:

"It's important to know that Sergianism is a second edition of Renovationism. When the Russian people, indignant and disgusted, completely abandoned the Renovationists, its organizers needed to replace them with something more respectable. That's why Sergianism emerged in the form we see today..."

A person with deep faith understands perfectly well why the servants of the "Moscow Patriarchate" need a pompous, decorative Orthodoxy. He sees the duplicity and hypocrisy of these servants. He knows that this is still the same renovationism, only much more skillfully disguised than it was in 1922. There are skilled tailors who can cleverly refashion an old garment to look like new. Such a tailor has now been found for renovationism; he skillfully refashioned the renovationist synod and its entire nauseating program, and what emerged is now called the "Moscow Patriarchate."

We must firmly acknowledge that the Renovationism that so many Orthodox Christians so spurned was not dying and showed no sign of dying. On the contrary, it has now seized control of the visible, so-called legal Russian Church... Besides the direct and indirect betrayal of all true shepherds of Christ and the faithful sons of the Church, besides the destruction of churches, monks, and monasteries, the Renovationists of 1922, and now the leaders of the "Moscow Patriarchate," who form a single, indivisible body with the former Renovationists, are also guilty of deliberately poisoning the spirit of our people and of replacing the legitimate Orthodox hierarchy with atheists disguised in bishop's vestments...

Now we face a profound, agonizing question: will our people recognize the face of the Renovationists, the new Renovationist schism, especially one that claims Orthodoxy after the false council of 1945? This new schism is very cleverly conceived and orchestrated. It has lured many who lack spiritual discernment into its depths...

. . . We refuse prayerful and ecclesiastical-canonical communion with the “Moscow Patriarchate” for the same reasons for which we refused to have such communion with the Renovationists in 1922.”

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From the Statement of the Serpukhov Clergy on their Resignation from Metropolitan Sergius:

“...You are nothing more than a continuer of the so-called “renovationist” movement, only in a more refined and very dangerous form, for, while declaring the inviolability of Orthodoxy and the preservation of canonicity, you

“You are clouding the minds of believers and deliberately closing from their eyes the abyss to which all your orders are irresistibly drawing the Church.”

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Holy New Martyr Bishop Alexy (Buy) of Voronezh:

“...We, to our great sorrow, have discovered in the recent actions of... the Deputy Patriarchal Locum Tenens Sergius, Metropolitan of Nizhny Novgorod, a rapid deviation towards renovationism...”

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Holy New Martyr Archbishop of Uglich Seraphim (Samoilovich)—

accused Metropolitan Sergius of the grave sin of “dragging our faint-hearted and weak brothers into neo-renovationism.”

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Saint New Martyr Bishop Pavel of Starobelsk:

“Metropolitan Sergius, with his vain and wicked declaration and subsequent anti-church work, created a new renovationist schism, or the Sergian renewal, which, while preserving for “these little ones” the fiction of Orthodoxy and canonicity, is far more criminal than the first two renewals (1922 and 1925).”

"...Church leaders who share Metropolitan Sergius's delusion already partially realize that they are all sitting in a renovationist swamp..."

“... It’s understandable when the authorities do this, but when a church leader begins to do the same, when he begins to explain the tense relations between the Church and the authorities only as a consequence of counter-revolutionary political sentiments Church circles, it's hard to find a name for such behavior. Until now, these insinuations have been perpetrated by renovationists and other traitors and enemies of the Church of Christ. And we, both personally and on behalf of the entire Church, indignantly reject all

Such accusations are considered lies and slander. But now the Deputy Patriarchal Locum Tenens and his Temporary Patriarchal Holy Synod are joining this chorus of false witnesses."

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Holy New Martyr Archbishop Nektariy (Trezvinsky) of Yaransk:

“I hope and believe that this Nizhny Novgorod church fair under the neo-Renovationist flag will be completely disgraced and that all Orthodox believers will leave this sad church adventure, started for the destruction and desecration of the Church of Christ, which is the pillar and ground of Truth.”

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MOSCOW PATRIARCHATE

FALLEN INTO SCHISMA AND CEASED TO BE THE CHURCH OF CHRIST

Saint New Martyr Metropolitan Joseph (Petrovykh) of Petrograd:

“…Now we have to be surprised at the indifference and blindness of those others who still believe that the condoners and creators of this disgrace are doing God’s work, “saving” the Church, governing it, and not rudely insulting it, mocking it, including themselves among its enemies, distancing themselves from it, and not they who are breaking away from those who cannot tolerate any longer this bacchanalia, crude violence and outrageous, blasphemous policy.

We do not offer the Church as a sacrifice and reprisal to traitors, vile politicians, and agents of atheism and destruction. And with this protest, we are not breaking away from it ourselves, but rather breaking them away from us, and we boldly say: not only have we not left, are not leaving, and never will we leave the bosom of the true Orthodox Church, but we consider those who are not with us and not for us, but against us, to be its enemies, traitors, and murderers..It is not we who are “going into schism” by not obeying Metropolitan Sergius, but you, who are obedient to him.,you follow him into the abyss of church condemnation…

... I am by no means a schismatic and I am not calling for a schism, but for the cleansing of the Church from those who sow true schism and cause it. ... In the structure of church life, the participants are not only the top, but the entire body of the church, and a schismatic is one who assumes rights that exceed his authority and, in the name of the Church, dares to say things that the rest of his brothers do not share."

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Saint New Martyr Bishop Alexy (Buy) of Voronezh:

“By his actions, contrary to the spirit of Orthodoxy, Metropolitan Sergius has torn himself away from unity with the Holy, Catholic and Apostolic Church and has lost the right to be the primate of the Russian Church...

Zealous for the glory of God and desiring to put an end to further encroachments by Metropolitan Sergius on the integrity and inviolability of the Holy Canons and the establishment of church order and to unsulliedly preserve canonical communion with its legitimate Head, the Patriarchal Locum Tenens, His Eminence Metropolitan Peter of Krutitsa,
“His Eminence Metropolitan Joseph and the Orthodox archpastors who shared his views condemned the actions of Sergius and deprived him of communion with them.”

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Holy New Martyrs Archbishop Averky (Kedrov) and Bishop Pachomius (Kedrov):

"If the temporary deputy patriarchal locum tenens persists in his plan and does not vacate his post, then we, the entire Church, will leave him. If Metropolitan Sergius listens to the voice of the Church, persists in his policies, and claims the authority of the first hierarch, then he will, of course, be found to be an outlaw and apostate in the Church."".

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Holy New Martyr Archbishop of Uglich Seraphim (Samoilovich).

Metropolitan Sergius fell away from the Church, that is, his actions violated church canons..Metropolitan Sergius is no longer a member of the Orthodox Church. A Church that recognizes the truth behind communism is not the Church.. ″

“ ..."Organization",bought at the price of worshiping the Antichrist, unworthy of the Church"

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Holy New Martyr Archbishop Andrei of Ufa (formerly Prince Ukhtomsky). Commenting on Metropolitan Sergius's interview with Soviet TASS correspondents on February 15, 1930, in which he stated that "there has never been and is not persecution of religion in the USSR," Archbishop Andrei wrote:

"Such is the opinion of the false head of the false patriarchal church, Metropolitan Sergius... But who will recognize this head after all this? For whom does this false head, despite all his Christ-selling, still remain the head? — Imagine, reader, that they do recognize him! — and many do... — They scold him, but they recognize him as their head—the "canonical" one..."

As if sitting in hell with such a canonical head is better than without a head at all...

But tell me, reader, can this company of hierarchs, these universal deceivers, be considered the Holy Church of Christ? Can this mindless crowd, even uninitiated, be recognized as followers of Christ? Of course not!

All followers of the false Metropolitan Sergius are themselves filled with lies and deceit and have fallen away from the truth of Christ—have fallen away from Christ's Church. The Holy Catholic Apostolic Church is somewhere else, not near Metropolitan Sergius and not near "his Synod."

And where she is, let the reader find out for himself..."

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From the Message of "one bishop" on the legality of disassociation from the Synod of Sergius:

“...We cannot, under any circumstances, create a schism. We must stand guard over pure Orthodoxy and apply all possible measures of love and appeal to the conscience of those who, consciously or unconsciously, lead the Russian Church to a new schism. We will not create a schism, but if we see, and we already see and testify, that our first hierarchs

the very spirit of Orthodoxy is violated and trampled upon, ... pastors are bound by demands unacceptable to their conscience, then with a heart drenched in blood and tears, we must stand up in defense of the truth and say: “Archpastors and pastors, we depart from you, for you have already departed from the truth of God,You have created a new direction in the Church of God. We are moving away from this new direction—from this schism. The sin of schism lies with you."

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Saint New Martyr Bishop Victor (Ostrovidov) of Glazov and Votkinsk.

“What a desecration of souls is now beginning with the impious clergy, whom the bishops will shove everywhere; and others, unrecognized by the believing people, will produce a terrible corruption of faith and a decline in religious life.
Truly, these evil-doers against the Church are not from men, but from the one who has been a murderer from time immemorial and who thirsts for our eternal destruction, whose servants the new traitors have become, replacing the very essence of the Orthodox Church of Christ; they made it not heavenly, but earthly, and transformed it from a blessed union into a political organization."<16>

“...The Church of Christ, by its very essence, can never be any kind of political organization, otherwise it ceases to be the Church of Christ, the Church of God, the Church of eternal salvation.”

“The apostates transformed the Church of God from a union of the gracious salvation of man from sin and eternal destruction into a political organization, which they united with the organization of civil power to serve this world, lying in evil."

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From the Moscow document - “The Mouth of the Priest”:

"It's clear why the legalization of the Synod doesn't legalize the entire Church. This would be the case if the Synod were truly the center of the Church, united with it in thought and life. But that's not the case! And with the legalization of the Synod, the Church continues to remain disenfranchised, for it's not the Church that's being legalized, but merely a new orientation, which, incidentally, is clearly political in nature."

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Saint New Martyr Schema-Abbot Zosima of the Svir Desert:

"...Who are the schismatics? If that is the party from which the dispute arose, then it would be fair to call those who departed schismatics. But if it turns out that the opinions of those who instill new views do not agree with the Gospel, then it will no longer be those who departed, but they who will be the true schismatics—for they have split the unity of the Church. A spring has bubbled up among them, disturbing the pure waters, the waters of Orthodox thought, and until this spring dries up, the evil will not cease." <20>

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THE MOSCOW PATRIARCHATE IS A HERETIC ASSEMBLY

Holy New Martyr Archbishop Dimitry (Lyubimov) of Gdov:

“... We had to change our attitude towards him (i.e. towards Metropolitan Sergius – ed.) only when it became clear that the message (Declaration – ed.) was beginning to exert a strong influence on purely ecclesiastical matters and was distorting not only canonically, but even dogmatically the face of the Church.”

“... Metropolitan Sergius... sinned not only against the canonical order of the Church, but also dogmatically against its person, blaspheming the sanctity of the feat of its confessors by suspecting the impurity of their Christian convictions, mixed allegedly with politics, conciliarity - by his own and the synod's violent actions,apostleship - subordination to the Church secular orders and internal (while maintaining a false unity) break with Metropolitan Peter, who did not authorize Metropolitan Sergius for his last acts...”

Saint New Martyr Metropolitan Kirill (Smirnov) of Kazan:

"...Your (i.e. Metropolitan Sergius's – ed.) views on the Church's powers and on the Church's path to fulfilling its calling in this world violate the truth of the Church and distort its Orthodox face."

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Holy New Martyr Bishop Nicholas (Dobronravov) of Vladimir:

"... He (Metropolitan Sergius - ed.) sinned against the apostleship of the Church by introducing worldly principles and earthly principles into the Church, against holiness - by blaspheming the feat of confession, against conciliarity - by his sole governance of the Church (not to mention the fact that he also violated its unity - addition of Archpriest M. Polsky - ed.)".

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Confessor Archpriest Michael of Poland:

"Orthodoxy, having submitted to the Soviets and become an instrument of the world anti-Christian temptation, is not Orthodoxy, but a seductive heresy of anti-Christianity, clothed in the tattered vestments of historical Orthodoxy."

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Confessor Prof. THEM. Andreev:

The Soviet Church violated not only the holy canons. It also trampled upon the fundamental dogma of Orthodoxy—the dogma of the church. After all, can the words of the holy dogma, "One, Holy, Catholic, and Apostolic Church," be applied to the Soviet Church, after all its "deeds" and "words" (and the Church's "words" are its "deeds")? Doesn't this now sound like blasphemy? For there is no unity, no holiness, no conciliarity, no apostolic spirit in it.

Not a holistic unity, but a summary conglomerate, not a spiritual organism of the "body of Christ," but only a formal church organization, in which there is not a hint of holiness (for holiness and fundamental falsehood are incompatible), nor, most importantly,
The apostolic spirit of love and zeal for purity and truth—that is what the concept of the current "Soviet Church" represents" <26>

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Holy New Martyr Archpriest Simeon Mogilev:

"Stand firm, brothers and sisters in Christ, stand firm in the Orthodox faith. Have no fellowship whatsoever with the Sergianist heresy, with its heretical 'church.' This heresy recognizes the power of the Antichrist as a power 'from God.'"

If anyone deviates into this heresy, then even martyrdom will not save him from this great sin...
I beg you: stand firm in the Lord, do not enter into any communication, into contact with the heresy of the Antichrist." <21>

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Holy New Martyr Archbishop Sergius:

"...It is absolutely impossible to go to this 'church' (the Sergianist - ed.)... There, in this 'church', there is a huge, terrible heresy. All the priests there 'signed up', agreed, entered into complete obedience to the Antichrist... Now we must live as in the last times."Only those priests can be addressed who have not signed up for allegiance to the enemy of Christ."

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THE MOSCOW PATRIARCHY IS GUILTY OF SIN,

MUCH WORSE THAN ANY HERESY IS THE SIN OF ASPURATION

Saint New Martyr Bishop Victor (Ostrovidov) of Glazov:

"And this flattery (of Sergianism—ed.), alas, for us sinners, is much more bitter than the first three: the Living Church, the Renovationists, the Gregorians, whose madness was easily obvious to everyone, but the destructiveness of the last flattery not everyone can comprehend, and this is especially difficult for those whose minds and hearts are turned to earthly things, for the sake of which people have become accustomed to denying the Lord... "Whom did those who signed the 'appeal' betray, and whom did they deny..." (Acts 3:13) They renounced the Most Holy Orthodox Church. They brought her open condemnation before the whole world, by them she was bound and given over to the ridicule of "outsiders"

as a villain, as a criminal, as a traitor to her Most Holy Bridegroom Christ, to the Eternal Truth. Eternal truth. What horror.

And if now through this “appeal” the Church unites with the civil authorities, then this is not a simple external maneuver.,but along with the grave desecration and destruction of the Orthodox Church, the greatest sin of renouncing the Truth of the Church was committed here—a sin which no achievement of earthly goods for the Church can justify.".

"From beginning to end, it (the declaration - ed.) is filled with grave untruth and is a disturbing mockery of the Holy Orthodox Church and our confession of God's truth, a mockery that disturbs the soul of the believer. And through the betrayal of the Church of Christ to the desecration of "outsiders," it is a sorrowful renunciation of one's salvation or a renunciation of the Lord Savior Himself. This sin, as the Word of God testifies, is no less than any heresy and schism, but incomparably greater, for it plunges a person directly into the abyss of destruction, according to the infallible Word: "whoever denies Me before men," etc." <10>

“We believe with childish simplicity that the Church’s strength lies not in organization, but in the grace of God, which cannot exist where there is impiety, where there is betrayal, where there is renunciation of the Orthodox Church, even under the guise of achieving the Church’s external good. After all, this is not simply the sin of Metropolitan Sergius and his advisers! Oh, if only that were the case! No! This is a systematic, deliberately planned destruction of the Russian Orthodox Church, an attempt to confuse, defile, and spiritually corrupt everything. Herein lies the ruin of the entire Orthodox Church.” <31>

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Saint New Martyr Metropolitan Joseph of Petrograd:

“The defenders of Sergius say that the canons allow one to be removed from a bishop only for heresy condemned by the council: they object to this by saying that the actions of Metropolitan Sergius are sufficiently subsumed under this condition, if we take into account such a clear violation by him of the freedom and dignity of the Church, One, Holy, Catholic and Apostolic.

And besides, the canons couldn't foresee much. And can one argue about what's worse and more harmful than any heresy?, when a knife is thrust into the very heart of the Church, its freedom and dignity.

What is more harmful: a heretic or a murderer? ” <31>

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"Canonical Justification for the Departure from Metropolitan Sergius" - Petrograd Document:

“The actions of Metropolitan Sergius are seen to contain heresy and even worse, which gives the right to withdraw even from the Patriarch before a council review.”

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From a letter of the Holy New Confessor Archbishop Hilarion (Troitsky):

"Two or three weeks ago, I read a letter that quoted the actual words (in quotation marks) of a certain well-known 'blessed one,' spoken in response to a question about Metropolitan Sergius. The questioner, apparently, was pointing out that Metropolitan Sergius had not sinned against Orthodox dogma, that he was not a heretic. 'So what if he's not a heretic?' the blessed one retorted. 'He's worse than a heretic: he worshiped the Antichrist, and if he doesn't repent, his fate will be in Gehenna along with the Satanists.'"

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Confessor Prof. I. Andreev:

“This church has done something even more terrible than violating canons and dogmas. It has betrayed the Holy Spirit by lying to the whole world that in Russia, now called the USSR, it is not the abominable government of the God-fighting autocracy of the spirit of antichrist that rules, hating and persecuting Christ and the True Orthodox Church, faithful to Him to the end, but rather the “chosen one of the Lord, leading our fatherland to prosperity and glory.”

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From the “Appeal to all faithful children of Christ’s Church”:

“...Our legitimate supreme authority, in the person of Metropolitan Sergius, who is one flesh with the Holy Church and who is tired of suffering for the Church of God, this “pillar and ground of the truth” (1 Tim. 3:15), like Job’s wife, proposed (by her declaration) that the Church sympathize with the revolution, i.e., violence on a global scale, and thus die, i.e., cease to be Orthodox.”

“She, the ‘declaration,’ in the words of St. Hilary of Poitiers, addressed to the Arian Constantius, ‘sneaks up quietly under our name, kills gently, commits impiety under the guise of piety, destroys the Christian faith, being a false preacher of Christ. She arranges all the misfortunes of persecution in such a way that she destroys both pardon in sin and martyrdom in confession… she teaches us to confess without faith…”

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From the “Kyiv Appeal,” compiled by the Holy Martyr Bishop Damaskin:

"It seems to us that Metropolitan Sergius wavered in his confidence in the omnipotence of the all-conquering Truth, in the Omnipotence of God, at the fateful moment when he signed the declaration. And this wavering, like a terrible shock, will be transmitted to the entire Body of the Church and cause it to tremble."

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Saint New Martyr Zosima, Schema-Abbot of the Svir Hermitage:

"Throughout the Christian era, not a single heresiarch has introduced such destructive opinions, overthrowing the great Christian feat of martyrdom and confession. Not a single one has ever instilled or taught rejoicing in the overthrow of all that was achieved by the Apostolic preaching and the sufferings of the holy martyrs and confessors… How unfortunate that the majority of hierarchs, ignoring the very essence of the issue at hand, skirt around it, seeing no direct canon on the subject, and thus easing their consciences.

But if there is no direct canon, there is the Holy Gospel – the basis of all canons.” <18>

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Saint New Martyr Bishop Pavel (Kratirov) of Starobelsk:

“Metropolitan Sergius, not on his own behalf and that of his Synod, but on behalf of the entire Orthodox Catholic Church, bowed down to the man-god who speaks proudly and blasphemously… I, a sinner, think that such church leaders should be called not only heretics and schismatics, but also apostates. After all, Metropolitan Sergius introduces into church services something unheard of in

In the history of the Church, the heresy of modernized apostasy, the natural consequence of which was church unrest and schism...

Thus, Metropolitan Sergius trampled not the external aspect, but the very inner essence of Church Orthodoxy. After all, the "hosanna" to Christ and the Antichrist, now performed in Christian churches, touches upon the very essence of the Christian faith and represents obvious apostasy—a falling away from the faith, apostasy from God." <31>

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Saint New Martyr Bishop Alexy (Buy).

"By his actions, Metropolitan Sergius tore himself away from unity with the Holy, Catholic, and Apostolic Church and lost his right to lead the Russian Church."

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Holy New Martyr Archbishop Andrei of Ufa:

"In general, the sins of Sergius and his dishonorable Synod are quite obvious and, taken as a whole, constitute the "impious heresy of slanderers of Christianity" (Seventh Holy Synod, Canon 7); this heresy is more evil than the heresy of slandering holy icons (iconoclasis). This is a kind of new union with unbelief, coupled with the establishment of completely anti-church catastrophes (i.e., bishop-spymen – ed.). This is a hidden form of Arianism – political."

“As for the renovationists and Metropolitan Sergius, they have completely worshiped the beast of which the holy book of Revelation of John the Theologian speaks... There is no doubt that the bishops who submitted to Metropolitan Sergius have all renounced the people of the Church and serve the atheists and only corrupt the faithful.” <42>

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Holy New Martyr Archbishop Nektariy (Trezvinsky) of Yaransk:

"After prayer and much reflection, I have ceased church fellowship with Metropolitan Sergius, as he has entered into a bloc with the Antichrist, violated church canons, and committed cowardice and cunning tantamount to apostasy from Christ.".<43>

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Holy New Martyr Bishop of Damascus Glukhovsky:

“But alas! If Your Eminence persists in your course and openly disregards the voice of the Church, then she, continuing her way of the cross, will reject you as an accomplice with her crucifiers.” <44>

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MOSCOW PATRIARCHATE - BABYLON'S HARLOT

From the Address of an unknown Bishop to a “Sergianist” priest:

“Metropolitan Sergius is not saving the Church of God, but the body of the harlot and her junk, long ago doomed to destruction by the judgment of God and the verdict of history... Metropolitan Sergius with his Synod (exists)... only at the cost of betraying the House of God and turning his group into a harlot church” <45>

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Saint New Martyr Bishop Pavel (Kratirov) of Starobelsk:

"...In the present ecclesiastical-historical situation, every 'legal' Church inevitably becomes the harlot of the Babylonian apostasy. I cannot help but be indignant and suffer at the sight of the scarlet-wrought Church, because I myself, a prodigal and a great sinner, have a great need for the Church that will purify us—the Virgin, who wears the white garment of chastity, and the completely pure, unblemished Bride of Christ, who can save me, a great sinner... Since the Sergian Church has donned the scarlet robe of a harlot, it has thereby become guilty and criminal in everything."

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Confessor Archpriest Michael of Poland:

“It is certain that what is officially called the Church in Russia is a harlot, no matter how hard it is for our Russian national pride to admit it.” <47>

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From the “Kyiv Appeal” compiled by the Holy New Martyr Bishop of Damascus:

"And it will not only be in the hearts of the intelligentsia that the Declaration will provoke this tormenting temptation. Word of mouth will carry this terrible word to the very heart of the people, striking a new wound into the long-suffering soul of the people, and the rumor will spread to all corners of the earth that the Kingdom of Christ has become the Kingdom of the Beast."

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Saint New Confessor Archbishop Hilarion (Troitsky) of Vereya:

“The message of Metropolitan Sergius and his Synod, which has provoked a variety of well-deserved negative criticism, has not the church organization he leads thrown into the disgusting, adulterous embrace of an atheistic, blasphemous and Christ-fighting (anti-Christ) authorities and has not brought terrible wickedness into the depths of our Church?

"... And he (one of the seven angels) carried me away in the spirit into the wilderness," St. John the Theologian tells us, "and I saw a woman sitting on a scarlet beast—full of blasphemous names—and on her forehead was written a name: Mystery, Babylon the Great, the mother of harlots and of the abominations of the earth. I saw that the woman was drunk with the blood of the saints and the blood of the martyrs of Jesus, and when I saw her, I marveled with great astonishment..." (Rev. 17:3, 5, 6).

And how could the holy Seer not be amazed when he saw before him the transformation of the “woman clothed with the sun,” who had the moon under her feet and on her head “a crown of twelve stars” (Rev. 12:1) into “the great harlot” (Rev. 18:2), into “the mother of harlots and abominations of the earth,” “drunk with the blood of the saints and the blood of the martyrs of Jesus”! ...

Far more significant in this apocalyptic sense are the events of recent days associated with the name of Metropolitan Sergius. Significant, if only because it is not a self-proclaimed schismatic who mounts the scarlet beast bearing blasphemous names, but a faithful woman, bearing an image of genuine piety, apparently undefiled by prior apostasy.. This is the wondrous, terrible side of what is happening now before our eyes...”

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From the Letter of the Bishop who “departed” to the Bishop who “did not depart”:

"...The mysterious, until now veiled words of the Old and New Testament apocalyptic writings are astonishingly becoming concrete before our very eyes, and I, a sinner, take the liberty, based on the patristic interpretations of the corresponding passages in the Word of God, to categorically assert that the Orthodox Church in the USSR has entered an era of "falling away"—apostasy (2 Thessalonians 2:3), within the sphere of influence of the awakening global activity, toward the end of the iron-clay period of the last human kingdom (Daniel 2:42-43),—an apocalyptic harlot (Rev. 17). "Apostasy" in Apostle Paul corresponds to the apocalyptic harlot in St. John the Theologian (chapter 17)."

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THE GRACELESSNESS OF THE MOSCOW PATRIARCHATE

The Holy Fathers and ascetics of piety had revealed in advance that part of the Russian Orthodox Church would be deprived of Divine grace..

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Thus, St. Seraphim of Sarov the miracle worker prophesied in deep sorrow:

"The Lord revealed to me that the time would come when the Bishops of the Russian Land and other clergy would stray from preserving Orthodoxy in all its purity, and for this, God's wrath would strike them. For three days I stood, begging the Lord to have mercy on them and asking that He deprive me, wretched Seraphim, of the Kingdom of Heaven rather than punish them." But the Lord did not yield to the request of wretched Seraphim and said that He would not have mercy on them, for they would teach "the doctrines and commandments of men, but their hearts would be far from Me."

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Saint Righteous John of Kronstadt the Miracle Workersaw a dream in which he saw a throne crowned with a star, and also “a cup filled with stench” in the hands of the priest, imprinted on his forehead with the same star.

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A similar revelation was made to a Kievan Father, a fellow-sufferer of the Optina Elder Barsanuphius. This elder experienced a remarkable vision in which he was serving the Divine Liturgy, and as he was about to pronounce the words, "Come, eat...," pointing to the Lamb, it suddenly disappeared; the Holy Chalice also vanished, and in its place appeared a candlestick with a burnt-out candle.

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Elder Nektariy is one of the last and most blessed of the Optina ascetics.- was an open opponent Sergianism and considered their sacraments devoid of grace. Of Priest Dimitry Ivanov, who personally knew Elder Nektarios, they wrote: “Our Church (the Sergianist Church—ed.) was the last to be declared devoid of grace, its sacraments invalid, and it was even forbidden to pray while passing by our churches. He allegedly based his harsh view on the opinions on this matter of the Optina Elder, Father Nektarios, now deceased.” In a conversation with Professors Komarovich and Anichkov in the summer of 1927 (even before the publication of Metropolitan Sergius’ Declaration), Elder Nektarios called Metropolitan Sergius a renovationist. To the objection that the latter had repented, the Elder replied: “Yes, he repented, but poison remains in him.” Elder Nektarios said to his spiritual children: “Don’t go to the red church.” And before his death, he commanded that not only not a single Sergianist clergyman, but not even a single layman, should be present at his funeral service.

* * *

Later, Elder Laurentiy of Chernigov warned,

that "closed churches will be repaired and equipped not only on the outside, but also on the inside. The domes of both churches and bell towers will be gilded... All churches will be in the greatest splendor...", but "the Bloodless Sacrifice of Jesus Christ will not be offered in them", and that "it will be impossible to go to those churches, there will be no grace in them" <53>

* * *

Saint New Martyr Bishop Victor (Ostrovidov) of Glazov:

“In the matter of the dissipation of the Church, along with the betrayal, Metropolitan Sergius also committed grave blasphemy against the Holy Spirit, which, according to the true word of Christ, will never be forgiven him either in this or the future life. By mixing into one in the great and holy sacrament of the Eucharist, contrary to the word of God, “faithful with unfaithful” (2 Cor. 6:14-18), the Holy Church and her enemies who fight to the death, the Metropolitan, with this blasphemy, violates the prayerful meaning of the great sacrament and destroys its grace-filled significance for the eternal salvation of the souls of Orthodox believers. Hence, the divine service becomes not simply graceless due to the gracelessness of the celebrant, but it becomes an abomination in the eyes of God.”,and therefore both the one who commits it and the one who participates in it are subject to severe condemnation.

While he is a heretic and anti-churchman in all his activities, transforming the Holy Orthodox Church from a home of the gracious salvation of believers into a graceless, carnal organization, devoid of the spirit of life, Metropolitan Sergius, through his conscious renunciation of the truth and his senseless betrayal of Christ, is an open apostate from the God of Truth. And without the external, formal judgment of the Church (which is impossible to carry out on him), he "is self-condemned" (Titus 3:10-11); he has ceased to be what he was—a "servant of truth" according to the words: "Let his tabernacle be desolate... and let another take his episcopacy" (Acts 1:20).

Over the course of many years, a series of admonitions from archpastors, God-wise fathers, and Orthodox leaders of the Church have been of no avail, have failed to bring Metropolitan Sergius to the recognition of his sin, and have not aroused repentance in his heart. Therefore, by the grace given to us by our Lord Jesus Christ, "by the power of our Lord Jesus Christ" (1 Cor. 5:4), we declare the former Metropolitan Sergius deprived of prayerful communion with us and all those faithful to Christ and God of the Holy Orthodox Church, and we commit him to the judgment of God: "Vengeance is mine; I will repay, saith the Lord" (Heb. 19:30).

* * *

Holy New Martyr Archbishop Dimitry (Lyubimov) of Gdov:

He publicly called one of the churches where Metropolitan Sergius was commemorated a "temple of Satan"; he testified that the highest church authority, headed by Metropolitan Sergius, "has deviated from Orthodoxy"; he called on "the people to break prayerful and canonical communion with Metropolitan Sergius... and the bishops who share his views"; he called all Sergianist churches "new-renovationist churches" and Sergianist pastors "graceless." <57>

* * *

Holy New Martyrs - Bishops: Alexy (Buy) of Voronezh, Dmitry (Lyubimov) of Gdov, Hierotheus (Afonik) of Nikolsk, and Victor (Ostrovidov) of Glazov:

In their sermons, they called the church organization headed by Metropolitan Sergius “the kingdom of the Antichrist,” and the Sergianist churches — “dens of Satan”, the Sergianist archpastors — “servants of Satan”; the Sergianist communion was called “food of demons”.

* * *

Holy New Martyr Bishop Hilarion (Belsky), Vicar of Smolensk:

“The most implacable enemy of Metropolitan Sergius’ declaration of 1927; he denied the sacraments performed by the Sergianists and rebaptized infants and married those already married in the “Soviet” church.” <59>

* * *

From the Address of an unknown Bishop to a “Sergianist” priest:

"... Do you understand what you're doing? Do you understand that grace has departed from you, since you support the abominable Metropolitan and his Synod, which justifies all ecclesiastical persecution? You are apostates and traitors, and at the Last Judgment you will be in league with those Metropolitans with whom you are now uniting."

“We must distance ourselves from Metropolitan Sergius precisely because he is a heretic. One cannot obey a heretic..Bring pure, heartfelt repentance to one of the Orthodox bishops who remains faithful to the Church. Until then, those who receive communion from you receive communion in darkness, and you will answer for them on the Day of Judgment." <60>

* * *

Holy New Martyr Archbishop Theodore (Pozdeevsky) of Volokolamsk:

“He did not recognize the validity of the sacraments performed in the Moscow Patriarchate’s churches, considering its priests to be simple shoemakers, and until his death... he himself sent the Holy Gifts to his children.”

* * *

Saint New Martyr Bishop Damaskin (Tsedrik) of Glukhovsky:

"The situation is such that all those who have embarked on the path of your (i.e., Metropolitan Sergius's, - ed.) declaration have somehow lost their impetus for life, as if they have run out of steam, deprived of energy. Their church life proceeds somehow only by inertia, with their complete inability to resist anything. This is the mood of both pastors and laity. For the pastors, this can be explained by the loss of solid ground under their feet; for the laity, by a loss of trust in the person of Your Eminence and the hierarchs with you. It is therefore not surprising that the minority distancing itself from you confidently speaks of your loss of grace." <62>

* * *

Saint New Martyr Metropolitan Kirill (Smirnov) of Kazan

In his letters about the sacraments performed by the Sergianists, he wrote that “they are only sacraments in form, but in essence they are a usurpation of sacraments, and therefore blasphemous, graceless, and unchurched...”

* * *

Holy New Martyr Maria of Gatchina:

She instructed her spiritual children that in the Sergianist churches “there is no grace or truth, as they have departed from Orthodoxy and sold out to the authorities.”

* * *

Saint New Confessor Bishop of Izhevsk Sinesius (Zarubin):

“Don’t go to open churches. They’re a trap. There’s no Orthodoxy there. There’s only form without content... There is what the Lord said: ‘Behold, your house is left to you desolate’ (Luke 13:55). The Lord has punished us for our sins. The Church of Christ

There's nothing there; only a false facade remains. The true shepherds have been destroyed, in prison, in exile, in flight. And the "priesthood" that remains is, as a rule, party members, atheists. And these "priests" create what is called in the Holy Gospel "the abomination of desolation.". And from this "abomination" we are commanded to "flee to the mountains." And this is the same as "fleeing into the desert," as it says in Revelation... Fleeing in prayer to God."

* * *

Saint New Martyr Bishop Pavel (Kratirov) of Starobelsk:

“Metropolitan Sergius places his hope in the heavenly Chief Shepherd, that in a difficult moment He “will not abandon us orphans,” and “hope will not put him to shame”... We will go beyond the bounds of possibility if we share the hopes of Metropolitan Sergius that the Lord will be his Helper in his deeds...! (It would be more correct to think, bearing in mind his latest speeches, filled with petitions before the powers that be, that the Lord has abandoned him and the Spirit of God has departed from him.”)

“And this is why I renounce the Sergius Church.

On the outside, the Church's body appears to be whole and in order, but through apostasy, its head has already been severed. And no matter how much Metropolitan Sergius cries out about faithfulness to Orthodoxy, the most important thing is no longer there. What has emerged is not a Church, but a Church party organization, an orientation. What is evident is not a Church ship, but Sergius's boat—a "gas chamber."

* * *

Holy New Martyr Archbishop Andrei of Ufa (former Prince Ukhtomsky):

“... The Holy Church will remember with horror the sins of Sergius and his companions, placing his name alongside those of the ecumenical false patriarchs—Nestorius, Dioscorus, and other terrible traitors to Orthodoxy. When Saint Athanasius of Alexandria was expelled from his see by the heretical emperor, it is natural that there were bishops who readily carried out the Tsar’s unlawful orders. Saint Athanasius called these bishops not bishops, but catastrophists (i.e., Tsarist spies), deprived of all gifts of grace. Such are our modern catastrophists, destroyers of God’s churches and of Church life in general. Such is Metropolitan Sergius.” <68>

* * *

From the “Kyiv Appeal,” compiled by the Holy New Martyr Bishop of Damascus of Glukhiv:

“One of two things. Or, indeed, the Church is the immaculate and pure Bride of Christ, the Kingdom of Truth, and then Truth
“It is the air without which we cannot breathe, or it, like the whole world lying in evil, lives in lies and lies, and then everything is a lie - every word, every prayer, every sacrament ... "

* * *

Confessor Archbishop Andrey (Rymarenko):

“I recall an incident from the life of Blessed Xenia of Petersburg. She was especially popular in the merchant world. Merchants noticed that each visit from the Blessed One brought them good luck in trade. One day, at a certain trading place, merchants managed to obtain several different varieties of the finest honey from a wealthy estate. There was linden honey, buckwheat honey, and honey from other flowers and plants. Each had its own unique flavor and aroma. And when the merchants mixed these varieties in a barrel, the result was a fragrance and taste that no one could have dreamed of. Buyers snapped up this honey like crazy, sparing no expense. And then Blessed Xenia suddenly appeared. “Don’t take it, don’t take it,” she cried. “This honey can’t be eaten: it smells like carrion.” “You’ve gone mad, Mother! Don’t bother us! Look at the profit we’ve made.” "How can you prove that this honey is inedible?..." "Well, I'll prove it!" the Blessed One shouted, throwing herself at the barrel with all her might and... knocking it over. While the honey flowed onto the pavement, people crowded around the barrel, but when all the honey had leaked out, everyone screamed in horror and disgust: a huge dead rat lay at the bottom of the barrel. Even those who had bought the honey at a high price and were carrying it away in jars abandoned them.

“Why did I recall this incident and why am I citing it?” continues Bishop Andrei. “I will gladly answer. The other day, an American interested in Orthodoxy and having visited almost all the Orthodox churches both in the Soviet Union and here in America asked me: why am I and a whole group of Russian Orthodox people not participating in the reception of the Patriarchal delegation and generally seem to shun everything connected with church life in the Soviet Union, and even here in America, avoid those Orthodox groups that are in one way or another connected with the Patriarchate? What’s the matter? Aren’t the dogmas the same, or the sacraments different, or the worship services different? I thought about it and answered: no, that’s not the issue. And the faith is the same, and the worship services are the same. The Orthodox faith smells like good honey. But if you poured this honey into a barrel with a dead rat at the bottom, would you want to taste this honey?” He looked at me in horror. to me: “Well, of course not!” “That’s how we are,” I answered him,
— we shun everything connected with communism. Communism for us is the same as a dead rat at the bottom of a barrel. And if you

"We filled this barrel to the brim with the finest, most fragrant honey... no, we don't want this honey. The honey itself is wonderful, but it's contaminated with cadaveric poison and stench."

* * *

Confessor Sergei Nilus:

"As long as there is a temple of God that is not of the 'Church of the Evil Ones,' go to church when you can, and if not, pray at home... You will say: where can I receive communion? From whom? I will answer: the Lord will show you, or an Angel will administer communion, for in the 'Church of the Evil Ones' there is not and cannot be the Body and Blood of the Lord. In Chernigov, of all the churches, only the Trinity Church has remained faithful to Orthodoxy; but if it too preserves the commemoration of Exarch Michael and, consequently, prayerful communion with him, acting with the blessing of Sergius and the Synod, then we will cease communion with it too."

* * *

Confessor Professor Ivan Andreev:

"...We, Orthodox Russian people, without prejudging the final judgment of the Soviet Church, a judgment which, by the 'will' of the Holy Spirit, will be passed in due time by the Russian Orthodox Council, must clearly and definitely say: we REFUSE any kind of communion with the Soviet Church, for we DOUBT ITS GRACE."

* * * * * * * * *

INABILITY TO RECEIVE GRACE AND SALVATION

FOR ALL VISITORS TO THE TEMPLES OF THE MOSCOW PATRIARCHATE

Saint New Martyr Bishop Pavel (Kratirov) of Starobelsk:

“...One who adheres to the Sergian wisdom, and even more so one who shares it, cannot be a mentor and guardian of piety, since inevitably, against his will, the Christian leaven and salt, the bearer of which he is, are taught to one who thirsts for the truth of salvation, along with demonic delusion and diabolical error.

Anyone who listens to such church teachers, instead of joy and spiritual consolation, experiences bitterness and loses hope of salvation... For those who followed Metropolitan Sergius, returning to the path of truth is a difficult task, associated with considerable sorrows and deprivations.” <73>

* * *

Saint New Martyr Bishop Nektariy (Trezvinsky) of Yaransk:

“It is shameful and dangerous for any Orthodox Christian to follow a leader like Metropolitan Sergius, who has taken a slippery and very unreliable path.”

* * *

Unknown Catacomb Bishop:

"Here it is appropriate to recall the words of one of our contemporary—a saint of Christ and confessor of the Orthodox faith. A certain woman approached him and asked him whether she could attend services in the churches of the 'Moscow Patriarchate.' 'Why go there,' the saint replied, 'if there is no grace of Christ there, by which alone every person coming into the world is sanctified and enlightened?' But the woman did not relent and again began questioning the Bishop, saying: 'When I go to open churches, then, under the influence of the atmosphere there, beloved since childhood, I am filled with a thirst for prayer and tenderness of heart.' And to this the Bishop replied: 'If there is no Spirit of Divine grace in these churches, then there is certainly and undoubtedly a breath of another spirit, contrary to Christ.' Therefore, your visit to such churches cannot lead you to God or bring spiritual benefit, but you can suffer harm to your soul there. The feeling of imaginary spiritual warmth experienced by some there may be a sign of self-delusion...”

The inquisitive wife again approached the Lord and again asked him: “Would it really be a sin for me, Lord, if I were to console myself a little with the sight of the church environment, listen to the church singing performed by a beautiful choir, and see the brightly consecrated church and the multitude of people in it?” And again the saint of God answered her: “Don’t you see the will of God in the fact that now we must be saved not by enjoying spiritual blessings here on earth, but by a deep awareness of ourselves

"Unworthy to receive them. And you will seek these spiritual consolations in vain in open churches. There, instead of spiritual, they offer spiritual, aesthetic pleasure. And some don't understand this and accept it as spiritual. Yet, even non-believers strive for spiritual pleasure. It pains me greatly to look at those Christians who run from church to church in search of this aesthetic pleasure. I am saddened to see that such Christians still lack interest in the fundamental tasks of Christianity. It is sad that these Christians place the pursuit of aesthetic pleasure above spiritual and moral satisfaction. After all, these people are not yet concerned with the salvation of their souls. He who seeks salvation with all his heart seeks only the grace of Christ. And this grace resides only in the true Church of Christ,"—such were the words of the Bishop we mentioned."

* * *

Confessor Prof. I. M. Andreev:

“Let us look with special attention at what is said in defense of the grace of the Soviet Church... These arguments are as follows. The exhausted, suffering, unhappy Russian people go to the open Soviet churches to receive consolation there. It is for the sake of these multi-million masses of people who bring their faith, their prayers, their sorrows, their tears to the church that grace is preserved in the Soviet Church and the sacraments are performed, despite the fact that the Highest Church Hierarchy sinned by entering into a compromise with the Soviet State. Those who come to Soviet churches hear divine services at which the Gospel is read, pray to miraculous icons, are touched by wondrous church hymns, repent of their sins and with the fear of God approach the Holy Chalice to partake of the Holy Mysteries. For their sake, for the sake of these simple believers, not versed in complex and subtle theological issues, not understanding and often Perhaps the Holy Sacraments are being administered to those ignorant of jurisdictional differences among the clergy? Surely the merciful Lord will not offer any consolation to these simple, naive, guileless, childlike believers?

Let's try to answer all these objections.

First of all: grace and the performance of the sacraments do not depend on the "worthiness" or "unworthiness" of those who receive them. What depends on "worthiness" or "unworthiness" is the EFFECT of these sacraments on their souls. Why, then, were the holy canons and holy dogmas established? Why was the struggle against heresies waged?

In a church without grace, grace will not appear simply because believers, but deceived people, enter this church. The same is true for the “living” and “renovationist” churches, since sometimes “ordinary believers” who were ignorant of the Church would enter.

"Theological subtleties" and ignorant of jurisdictional matters. Was it really for their sake that the holy sacraments were performed there?

If the "tormented, long-suffering, unfortunate Russian people" go to Soviet churches with great sorrow and tears, thirsting for consolation, then they certainly receive consolation there. But what kind of consolation is this? Spiritual or emotional? Grace-filled or simply psychological? Consolation through the holy sacraments of grace or through simple moral "catharsis"? After all, confession can be purely psychological (which is studied by psychoanalysis), or it can be a sacrament of repentance. One can pray and weep and lament over one's sins at home and receive from God consolation, tenderness, and forgiveness of many transgressions.

What depends on the individual, on the strength of their prayer and the sincerity of their repentance, they receive both at home and in a grace-less church. But what depends on the grace of the holy sacraments of a grace-filled Church and its hierarchy—they cannot receive in a Soviet church, if it lacks grace.

The Soviet Church preserved not only the VESTMENT of the Russian Orthodox Church (the external appearance of the church, the external aspects of the divine service), but also ITS BODY (the ritual aspect and formal church organization) and even ITS SOUL (the spiritual experiences of those praying), but not the SPIRIT of Orthodoxy, the SPIRIT of CHRIST'S TRUTH, which gives life to both soul and body. After all, it is said: "Quench not the Spirit" (1 Thessalonians 5:19). A church without grace is terrible not for SPIRITUAL PEOPLE (for they receive the spiritual consolation and satisfaction that is ONLY what they seek), but for SPIRITUAL PEOPLE, who seek purely SPIRITUAL, grace-filled consolation in the Holy Sacraments—and do not find it.

Tears of the soul bring spiritual consolation in Soviet churches. Aesthetic appreciation of the church's splendor and the beautiful liturgical singing bring aesthetic pleasure in these churches, but spiritual tears, thirsting for mysterious, gracious help from above, cannot be wiped away in the Soviet church. This is why spiritual people, those who "live in the church" and not merely visit it, suffocate spiritually in Soviet churches, because they cannot help but sense the lies and deception, the falsehood and other abominations of spiritual "desolation" in this holy place.

The point that "ordinary believers" do not understand complex theological issues and jurisdictional subtleties is neither a merit of these "simple believers" nor a defense of the grace of the Soviet Church.

To understand and feel grace, it is not at all necessary to be educated in theological and philosophical matters. On the contrary,Too much education often prevents a person from understanding the simplicity of the grace-filled truth (as we see from the examples of Berdyaev, Merezhkovsky, and others). An honest, chaste mind, not relying on oneself, but nourished by the mind of Christ, and a pure heart, full of love for Christ—these are the Orthodox conditions of sobriety and discernment, which help a believing church person to correctly understand absolutely everything.

questions. Anyone who "lives in the Church" and breathes the aroma of its sacraments, who possesses even a drop of SPIRITUALITY, cannot help but understand both "complex theological questions" and "jurisdictional subtleties," for it is in these subtleties that we determine where truth lies and where lies...

"The Spirit blows where it wills." The Almighty Lord can, whenever He wishes, disrupt even the "order of nature." The grace of the Holy Spirit can manifest itself anywhere. Children were playing at the Holy Eucharist—and the Holy Spirit suddenly performed the holy sacrament. Laughing and mocking Christians, a pagan parodied the holy sacrament of baptism in a circus, and suddenly—the holy sacrament was accomplished (St. Perfurius). The Lord can work a miracle in the Soviet church—and perform the holy sacrament of the Eucharist there. But we cannot therefore recognize either the children's game, the circus, or the Soviet church as a permanent institution of grace."

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Holy New Martyr Archbishop of Gdov Dimitry (Lyubimov).

In the decree of Metropolitan Sergius concerning Bishops Dimitry of Gdov and Sergius of Korpora, it is stated that St. Dimitry called “churches commemorating Metropolitan Sergius ‘new-renovationist’, and Orthodox pastors ‘graceless’” and that he “publicly called one of these churches a temple of Satan” (77)

* * *

Saint New Martyr Monk Sergius:

"Don't go to open churches. They're not ours anymore. All the priests who serve there have 'signed up' to be obedient to the Soviet regime in everything... You shouldn't even set foot on the porch, because you'll hear singing and reading and think everything's the same here, and you'll go in. But once you've entered, that's it. They'll stay there!" (78)

* * *

From the Life of St. Schema-Abbot Theodosius of Jerusalem, Elder of Minvodsk:

“Schema-hegumen Feodosiy never recognized the Soviet ‘Sergianist Church’ and he never attended it... But one day, those ‘priests’ whom he didn’t recognize as such began to persistently invite him to at least come to the church to see that everything was ‘the old way’. And the elder set off, pulling a sled behind him. It was winter. He made his way with difficulty. And already at the very

"The man slipped, fell, and was seriously injured. He was taken home bleeding... Thus, the Lord demonstrated through this righteous man that even those who recognize Soviet power as a power "from God" are forbidden from entering such a church" (79).

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CONCLUSION

It is necessary to take into account that after the publication of the infamous Declaration of Metropolitan Sergius (Stragorodsky) of 1927, not all of the Holy New Martyrs and Confessors of Russia immediately expressed themselves in a categorical manner about Sergianism itself and regarding the grace of the Holy Sacraments in the Moscow Patriarchate.
The main reason for this was the hope for the church repentance of Metropolitan Sergius and the convening of a canonical Local Council of the Russian Orthodox Church.
However, by the end of the 1930s and the beginning of the 1940s, having become convinced of the futility of their expectations and having seen with their own eyes the fruits of Sergianism, practically all the surviving sufferers for the faith of Christ were clearly of one mind on these issues.

As for the modern Moscow Patriarchate, the sin of Sergianism has not only not disappeared, but has multiplied and deepened to unprecedented proportions. Before our very eyes, a monstrous merger is taking place between the Moscow Patriarchate and so-called democratic state structures, as well as with all manner of criminal and financial groups. Added to this is the heresy of ecumenism, adopted by the Moscow Patriarchate in 1961, to which all children of the Moscow Patriarchate, without exception, are complicit, regardless of their personal position. After all, the Church is the one Body of Christ, where one member cannot be separated from another and where all are responsible for all. Therefore, even the opponents of Sergianism and ecumenism, through liturgical communion with their heretical bishops (headed by the false patriarch himself), become one with them. Thus teaches the Holy Church through the lips of the Holy Fathers. Fathers: "With those who pretend to profess the sound of the Orthodox faith, but are in alliance with those who hold other opinions, and do not heed warnings, continuing to persist, you not only should not have communion, but you should not even call them brothers" (St. Basil the Great).

What should we do and where should we go? Let us conclude with the words of S. A. Nilus from his famous letter to L. A. Orlov from February 9-11, 1928:

“It is my deepest conviction that the True Church of Christ, ‘the Woman clothed with the sun’ (Rev. 12:1), is already in the desert... And in the desert, what else is there to do but pray? Lord, have mercy! Lord, have mercy! While there is a temple of God not from the ‘Church of the wicked’, go to church when possible, and if not, pray at home; and if even one’s household is a man’s enemy, then pray in the closet of one’s heart... You will say: but where can one receive communion? From whom?

I will answer: The Lord will indicate, or an Angel will administer Communion, for there are no evildoers in the Church, and there cannot be the Body and Blood of the Lord... We believe that for our faith, the Lord will send us, at the right time, like St. Mary of Egypt, His Zosima. Thus we believe. Thus we confess..."

Links and notes

Part I

1. Vitaly (Maksimenko), Archbishop. Motives of My Life. Jordanville, 1955, p. 25

2. Letter from Metropolitan Joseph (Petrovykh) to Bishop Dimitry (Lyubimov) of Gdov regarding the “capitulation” of the Yaroslavl opposition, July 21/August 6, 1928 // Acts of His Holiness Tikhon, Patriarch of Moscow and All Russia, later documents and correspondence on the canonical succession of the Supreme Church Authority 1917-1943. Moscow, 1994. P. 619.

3. Message of Archbishop Pachomius and Bishop Averky (end of 1927) // B-L. Bishops - Confessors. San Francisco 1971, p. 14.

4. Polsky M., Archpriest. New Martyrs of Russia. Vol. 2. George. 1957, p. 91.

5. Antonov V.V. An important letter from Metropolitan Kirill. // “Russian Pastor”, 1994, No. 19.

6. See: E.L. Cit., soch., pp. 77-80,

7. 2nd letters of Metropolitan Peter to Metropolitan Sergius, February 26, 1930 // Damaskin (Orlovsky), hieromonk. Martyrs, Confessors, and Ascetics of Piety of the Russian Orthodox Church of the 20th Century. Book 2. Tver, 1996, p. 511,

8. Statement of Metropolitan Peter Menzhinsky, March 27, 1931 // Ibid., p. 361.

9. Polsky M., Archpriest. Cit. comp., pp. 287-288.

10. Andreev I.M., prof. Memories of the Catacomb Church in the USSR. // Panteleimon, Archimandrite. A Ray of Light in Defense of the Orthodox Faith, in Denunciation of Atheism and in Refutation of the Doctrines of Unbelief. Georg. 1970, Part 2, p. 123.

11. See: Regelson L. The Tragedy of the Russian Church 1917-1945. Imka-press. 1977, p. 590.

12. Epiphanius (Chernov), schemamonk of the Church. Catacomb on the Russian land. Typescript, pp. 85, 89.

13. Archbishop Juvenaly was arrested on January 22, 1936 and accused of "giving instructions of a counter-revolutionary nature, in particular, about transferring the Church to an illegal position" (Hierarch Juvenaly of Ryazan. Letters from the Camp. Moscow, 1995, p. 16).

14. Hilarion (Troitsky), Archimandrite. There is no Christianity without the Church. Moscow, 1991, pp. 82-84.

15. Acts of P. Tikhon..., p. 291.

16. Philokalia, Vol. 4, Moscow, 1901, p. 624. — In general, the Holy Fathers teach about partaking of heretical communion: "Their offerings, like the bread of mercy to them, all who eat them are defiled" (Holy Martyr Cyprian of Carthage). "Their offering appears not as a service to God, but as food for demons" (Blessed Jerome of Stridon). "Let us guard ourselves with all our strength, not to receive the communion of heretics" (St. John of Damascus),

17. Rap-oЬ̂a OpeshaPk, Uo1. 17, p. 303.

18. Macarius (Bulgakov), bishop. Orthodox Dogmatic Theology. Vol. 2, St. Petersburg. 1857, pp. 242-243.

19. Dogmatic letters of Orthodox hierarchs of the 17th - 19th centuries on the Orthodox Faith, p. 181.

20. Ibid., p. 159.

21. Macarius (Bulgakov), bishop. Cit. cit., p. 176.

22. Dogmatic Epistles..., pp. 158-159.

23. Writings of the Apostolic Fathers. St. Petersburg, 1895, p. 305. 44

24. Macarius (Bulgakov), bishop. Cit. cit., pp. 174–175.

25. Veniamin (Krasnopevkov), Archbishop. New Tablet. St. Petersburg. 1899, p. 260.

26. Blessed Theophylact, Archbishop of Bulgaria. The Blagovestnik, Part 3. Kazan. 1896, p. 208.

27. Philaret (Drozdov), Metropolitan of Moscow. Words and Speeches. Vol. 5. Moscow, 1885, p. 247.

28. Memorable tales about the asceticism of the holy and blessed Fathers. Vechnoe, 1965, p. 58.

29. Tsnt. according to: Lazar, Archimandrite. The Sacrament of Confession. Moscow, 1995, p. 334.

30. The Foundation of Orthodoxy is Unanimity. Sermon by Bishop Theophan on the Sunday of Orthodoxy, March 8, 1864 // "St. Petersburg Diocesan Gazette". Issue 13.

31 Before the Judgment of God. Russian Orthodox Church Outside of Russia and the Moscow Patriarchate. Montreal 1990, p. 16.

32. Rev. John Cassian the Roman. Scriptures. M. 1892, p. 8.

33. “Kiev Appeal” (September, 1927) // Panteleimon, Archimandrite. Ray of Light... Part 2. p. 24.

34. Life and writings of the Moldavian elder Paisius Velichkovsky. Moscow, 1892, p. 73.

35. Quoted from: Selsky T., priest. Against the Current. 1994, p. 61.

36. St. Simeon the New Theologian. Words. Moscow, 1892, p. 98.

37. Quoted from: The Teaching of the Orthodox Church on Sacred Tradition and its Attitude to the New Style. George, 1989, p. 13.

38. In St. Petersburg, for example, the false elder Father Vasily Lesnyak collaborated in "healing" sessions with the psychic G.I. Grigoriev, who used "coding" and hypnosis methods. Grigoriev's work was also personally blessed by such well-known "elders" as Archimandrite John Krestyankin and Father Nikolai Guryanov from Zaliv Island in the Pskov region. The "holy elder" Metropolitan John Snychev himself personally blessed the work of the psychic A. Ilyin, the "contactee" Afanasyeva, and

The Satanist academic N. Bekhtereva wrote: "Our Church opposed the healing and harmful influences at a distance, and the American version of the Orthodox Church opposed resuscitation phenomena. However, Bishop John, Metropolitan of St. Petersburg and Ladoga, became interested in our thoughts on a breakthrough into very difficult-to-understand areas of science. In accordance with the formulas accepted in the Church, the Bishop unexpectedly said to me: "I bless you for this research." (N.L.O., 1996, No. 12, p. 2).

39. Rev. John Cassian the Roman. Scriptures, p. 444.

40. St. Cyprian of Carthage. Works. Vol. 2. Kyiv. 1891, pp. 176-199.

41. Poselyanin E. The Tale of the Miraculous Icons of the Mother of God, 1993, p. 584.

42. Quote. by: Ivanov S-L. Byzantine foolishness. M. 1994, p. 145-146.

43. “Vesti”, 1995, No. 79. — The newspaper “Tserkovnost” (No. 1, 1994) reported that Patriarch Alexy urgently ordered the return of the Miraculous Icon back to the museum, because it was literally beginning to deteriorate before our eyes.

44. Ignatius (Brianchaninov), Bishop. The Concept of Heresy and Schism. // “Theological Works”, No. 32, Moscow, 1996, p. 288.

45. John (Snychev), Metropolitan. Church Schisms in the Russian Church in the 1920s and 1930s. Sortavala. 1993, pp. 184-185.

46. Ibid., p. 197.

47. Letter of Bishop Afanasy (Sakharov) to his spiritual children, May 9/22, 1955 // “To the Light”, No. 13, p. 97.

48. Blessed Theophylact of Bulgaria. The Evangelist. Part 2. Kazan, 1906, p. 149.

49. Quoted from: Barsov M. Collection of articles on the interpretative and edifying reading of the Acts of the Holy Apostles. St. Petersburg, 1994, p. 237.

50. Ibid.

51. Message of Patriarch Tikhon, January 19/February 2, 1918//Acts of I. Tikhon..., p. 83.

52. “Orthodox Review”, 1980, No. 51.

53. Message of Patriarch Tikhon, November 23/December 6, 1922//Acts of P. Tikhon, p. 221.

54. Letter of Metropolitan Philaret (Voznesensky) to Father N., June 26/July 9, 1980 // “Russian Orthodoxy”, 1996, No. 4.

55. Anthony (Sinkevich), Archbishop. Why is the Moscow Patriarchate without grace? // “Russian Orthodoxy”, 1996, No. 3.

56. Niton (Rklitsky), Archbishop. Patriarch Tikhon. // “The Orthodox Way”, 1975, p. 37,42.

57. Theophan Zagvornik, Bishop. Interpretation of the Epistle of St. Apostle Paul to the Galatians. Moscow, 1893, p. 70.

58. Nikodim (Milash), Bishop. Rules of the Orthodox Church with Commentaries. Vol. 1, St. Petersburg, 1911, p. 247.

59. Acts of P. Tikhon..., p. 644.

60. Ibid., p. 647,

61. Regelson L., Cit. cit., p. 169.

62. Veniamin (Fedchenkov), Metropolitan. Magpie service in the Homeland. // “To the Light”, No. 3, p. 92.

63. Quoted from: Before God’s Judgment..., p. 11.

64. Pimen, Patriarch of Moscow and All Rus'. Words, Speeches, Messages, Addresses. Vol. 2. Moscow, 1985, p. 438.

PART II

1. Document from Kyiv - analysis of the message of Metropolitan Sergius, (September 1927) // Archimandrite Panteleimon. Ray of Light... Part 2, p. 18, 21. 23.

2. Letters of the catacomb R. bishop A. to F.M. (1947-49). Letter 4 // “Rus. Pravoslavie” 1996, No. 4.

3. Statement of the Serpukhov clergy to Metropolitan Sergius about their separation from him. December 17/30, 1927 // Acts of P. Tikhon., p. 547. 11th Bishop M. Polsky believes that this document was probably “compiled not without the influence, editing, and even authorship of Bishop Maxim (Zhizhilenko).” — New Russian Martyrs. Vol. 2, p. 22.

4. Letter from Archpriest Valentin Sventsitsko to Metropolitan Sergius, December 30/January 12, 1928 // Ibid., p. 553.

5. Message of Bishop Alexy (Buy) to the clergy and laity of the Voronezh diocese, January 9/22, 1928, // Ibid., p. 564

6. Message of Archbishop Seraphim of Uglich, Abbot of the Buinichsky Monastery of the Mogilev Diocese, June 1928 // There, p. 618.

7. Letter of Bishop Paul (Kratirov). On the modernized Church or on Sergius’ “Orthodoxy”, May 1928 // Ivanov P.P. Martyr of the Russian Church Saint Paul (Kragirov). Kazan 1992, pp. 22, 24.

8. An unknown Moscow priest. The lips of a priest. August 1927 // Archimandrite Panteleimon. Ray of Light, Part 2, pp. 46, 47.

9. Letter of Bishop Nektariy (Trezvinsky) dated April 25, 1928 // Unknown author from the Soviet Union. In the Embrace of the Seven-Headed Serpent. Montreal. 1984, p. 103. 46

10. Letter from Metropolitan Joseph of Petrograd to Archimandrite. Lev (Egorov). 1928 // Acts of P. Tikhon.s. 561.

11. Message of Bishop Alexy (Buy) to the clergy and laity of the Voronezh diocese, 9/22 January 1928 // Ibid., p. 564.

12. Message of Archbishop Pachomius and Bishop Averky. 1927 // E.L. Bishops - Confessors. San Francisco, 1971, p. 23-

13. Typewritten collection. Personal archive of the author. These words could likely have belonged to the Holy New Martyr Archbishop Seraphim (Zvezdinsky).

14. Andrei (Ukhtomsky), Archbishop. The History of My Old Believers. Notebook 2, February 28, 1933 // Zelenogorsky M., The Life and Work of Archbishop Andrei (Prince Ukhtomsky). Moscow, 1991, p. 216.

15. Message of “one bishop” on the question of the legality of the reasons that allow for a prayerful-canonical break with the highest church authority. December 1927 // Acts of P. Tikhon, p. 554

16. Letter from Bishop Victor (Ostrovidov) to Bishop Avraamy (Dernov), January 15, 1928 // In the Embrace of the Seven-Headed Serpent, p. 104.

17. “Letter to Neighbors” by Bishop Victor (Ostrovidov), December 1927, Vol. II, Acts of P. Tikhon, p. 543.

18. His “Message to the Shepherds”, February 1928 // Ibid., p. 583.

19. Unknown Moscow priest. The lips of a priest. August 1927 // Panteleimon, Archimandrite. Ray of Light, part 2, p. 48.

20. Message of the 1st Schema-Abbot Zosima of the Svir Hermitage. 1927. L.A.A.

21. Letter of Bishop Dmitry I of the Don, Spiritual Directorate of Siverskaya. December 1927 // Acts of P. Tikhon, p. 54.1, . . .

22. God’s letter “to the abbot fathers” from 4/17 Jap. 1928 //Ibid., p. 560.

23. Letter 3 Metr. Kirill of Kazan Met. Sergius dated January 30, 1930 // Butakov A. Two letters from Metropolitan Kirill — “Return”, 1996, No. 4(8), p. 25.

24. Letter of Bishop Nicholas of Vladimir to Metropolitan Sergius, April 7/20, 1928 // Protopresbyter M. Polsky. Canonical Position of the Supreme Church Authority in the USSR and Abroad. Georg. 1948, p. 79.

25. By the same author. On the Church in the USSR. New York-Montreal, 1993. p. 13.

26. Andreev I.M., prof. Is the Soviet Church gracious? Journal. 1948, p. 7

27. Epiphanius (Chernov), schema-monk. Cit. cit., pp. 122, 123.

28. Ibid., pp. 145-146.

29. “Letter to His Neighbors” by Bishop Victor (Ostrovidov). December 1927 // Acts of P. Tikhon..., pp. 542-543.

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31. Letter of Bishop Victor (Ostrovidov) to Bishop Avraamy (Dernov), January 15, 1928 // In the Embrace of the Seven-Headed Serpent, p. 103.

32. Letter to Metropolitan. Archimandrite Joseph of Petrograd Lev (Egorov), 1928 // Acts of P. Tikhon—, p. 563.

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35. Andreev I.M., prof. Quote op., pp. 7-8. 47

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40. Epistle of Bishop Alexy (Buy) to the Orthodox clergy and laity of the Voronezh diocese on disassociation from Metropolitan Sergius. // Acts of P. Tikhon..., p. 564.

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53. “Two documents”, // “Orthodox Rus'”, 1994, No. 18.

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57. Post No. 76 of Metropolitan Sergius and the Protopriest of the Holy Synod of March 29/April 11, 1928//Ibid., p. 605.

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62. Letter from Bishop Damascene to Metropolitan Sergius, March 29, 1929 // Before God’s Judgment, p. 22.

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64. Antonov V. She had the gift of consolation... // “Return”, 1995, No. 3(7), p. 48.

65. Priest Martyr Bishop of Izhevsk Sinesius (Zarubin)//“Orthodox Life”. 1993. X 2, p. 20.

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